

THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

VOLUME 10.

JACKSON, MISSISSIPPI; THURSDAY, JULY 22, 1886.

NUMBER 22.

BAPTIST RECORD.

TERMS OF SUBSCRIPTION. (Invariably in Advance.)

One Year.....\$2.00
Six Months.....1.00

Entered at the Jackson Post Office as Second Class mail matter.

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Jackson, Miss.

COMMUNICATIONS.

Why Mississippi Baptist Churches Should Contribute to the Support of Mississippi College.

The fifth reason I give why Mississippi Baptists ought to give to support Mississippi College, is that it is a poor man's institution. I do not mean by this that the College was established for the poor alone, nor that the sons of the poor are educated here to the exclusion of the sons of the rich, nor that the son of a poor man receives more attention here than the son of a rich man. I mean nothing of this kind; and all receive the same attention. There is no distinction made between the rich and the poor either on the part of the faculty, the citizens or the students themselves. But when I say that Mississippi College is a poor man's institution, I mean that she offers inducements and affords opportunities to the poor to be educated; superior to those of any other institution of high grade that I know anything about; and that in educating this class she is developing and elevating a class of people, who are the very bone and sinew of our country and who, when educated, become, as a class, the most practical and useful men in the world. Some of the inducements offered I will mention.

Cheapness is one. Tuition here is as cheap as in any other school of the same grade, and as cheap as it can be afforded. Board, one of the expensive items, is furnished at a hall, at a trifle above the actual cost of provisions, fuel, servants hire etc. And if a young man will rent a room and do his own cooking, as some do every year, he can get his board at actual cost, say \$4 or \$5 per month. Then the clothing which is quite an item of expense in some schools may cost comparatively a trifle here. A boy may go here from year in to year out, wearing clothes made of the same material as those he plowed in at home, and he will be just as highly respected as the boy who wears his broadcloth coat and high beaver hat. Indeed a boy can't stand to go here dressed fine. He would meet with about the same fate that the "high beaver hat" man used to meet in the army. He would be told to "come down out of that hat." And he would come down too, just as some have done. It might be well for our rich men who want their boys taught economy in dress, as well as other things to send them to Mississippi College. In a word the expenses of this College are such that any young man, however poor, who has energy enough to get an education, can work and pay his way through the College. A number of young men have done it, and a number are still doing it.

Another inducement for the poor boy to come to Mississippi College is that he is not embarrassed when he comes, because of any feeling he might

have, that he will on account of his poverty, occupy a lower position socially than any other boy in school. When a boy comes here, if he is moral and of good character, he stands equal to the rest, though he be the greenest of the green and the poorest of the poor. Some young men who have come here from the backwoods, expecting to be socially ostracised, have expressed their surprise that they were so cordially received and so highly respected by all with whom they came in contact.

Thus Mississippi College, by her cheapness and the cordiality with which she receives all classes, invites the poor hard-working boy into her halls and then furnishes him with all the opportunities and "advantages" of a higher Christian education.

It is of this class, principally, that students of Mississippi College have ever been composed. And this is the reason why she has the reputation of having sent more useful men out into the world than any other college of her age. The boys who come here, come, for the most part, out of the corn and cotton fields, with sunburnt skin and hard hands and determined looks. They show that they are used to hard work and are used to sticking to it. They have been brought up that way and are not ashamed of it. They know nothing else but that way of doing still. They, therefore, come here to work and stick at it, until they accomplish something. The excellency of the work done by Mississippi College is due more to the kind of material she has to work upon, than to the machinery employed in working it up. With this material she makes men, practical, common-sense, hard-working men. And every year she sends more or less of these men out into the world to serve God and bless humanity.

Thus it seems that the great work laid upon Mississippi College to do, is, as Brother W. T. Lowry would say, to "evangelize" the masses of our people. I mean by this that Mississippi College, in taking hold of the masses and educating them—training their minds and developing their moral and religious characters—is gradually lifting them up upon a higher plane and thus preparing them for higher usefulness in this life and greater happiness in the life to come. What grander work than this! And this is the work Mississippi College is doing. She wants to continue to do this work, to do more of it, and to do it better. And in her poverty and intense anxiety she appeals to the denomination all over the States of Mississippi and Louisiana, to help her. Shall she appeal in vain? I know of no investment that a Baptist can make in the way of benevolence that will pay him back a larger interest on his money. I know nothing better that any one can do, except it be for some rich Baptist to come out with his thousands and endow the College.

J. L. P.

Clinton, Miss.

The Sunday School and Colportage Convention of Texas.

This body met in Belton June 23, and closed 28.

Whole number of schools represented, about 10.

Whole number of delegates, 275.

The addresses of welcome, a common appendage to such gatherings, is generally a sample of butterfly rhetoric. On this occasion, though presented by a very young man, was mostly marked by strong common sense.

The speaker alluded to the charge that some Baptists are making the question of "unification" a hobby. He replied: "Admitting it to be a hobby, it is a very good hobby to ride, and he hoped that Texas Baptists will continue to ride it until there is nothing more to unify."

He told of the Irishman who built a stone wall around his farm. He built it 4 feet high and 8 feet thick. On being questioned as to why he built it thus, he replied, that if it should be blown down it would be higher than at first. Advised that Texas Baptists do that kind of work.

On the Rewards of Sunday School work, (the first subject on the programme) Dr. Spaulding, of Galveston, opened the discussion in a speech of twenty minutes. Among the many good things said was that

"we are moulding the coming world."

A. M. Simms, of Cleburne, said: "Every act of helping another helps the helper more than the help given to the other party."

T. S. Potts advised to cultivate a habit of looking for reward.

Sam Anderson, of Dallas, talks of the silent inducences that are more potent than any other.

Brother J. L. Loyd speaks of reflex influence.

Brother T. A. Moore, of Galveston, talks of the luxury there is in doing good for others. (He is doing a great work on Galveston Island.)

The question of finance had about due prominence. Brother Dennis says that on the money question the Baptists of Texas are sounder in doctrine than in practice. (Sorry that this true to some extent out of Texas.)

On the question of "Evergreen" Superintendents and Teachers, Bro. Mays suggested that too many of both are "ever green"—they begin green and always remain green.

Brother N. E. Baten advises that we constantly work to this thought: "God can convert very young children."

(At this point Dr. Ford of the St. Louis Repository rose and made a short speech, but so dazlingly beautiful I can make no selection without degrading the whole.)

Jeff. Ray, (S. S. Missionary) of the State said that of the 600 and upward Sunday Schools in the State, only about 16 per cent were evergreen.

At night we had the Convention sermon. If I get time I will send you a short synopsis.

The work of Saturday morning mostly reports of Sunday-school missionaries.

Few missionaries on foreign fields are doing more or more self-denying labor than the Sunday School Missionaries of Texas. Bro. C. B. Hukill has four large Associations, each occupying probably more territory than the Yazoo in Mississippi. He tells of meeting Baptists who had not seen a preacher or heard a sermon in thirty years until he went among them.

Brother Ray, Superintendent of the work, on Saturday night advised a new degree to be conferred on some of our Missionaries. Instead of D. D. he advises G. G. "Get up and Get." He took the authority to confer the degree on two, Bro. Hukill, the missionary alluded to, and Brother A. J. Holt. I add that if anybody deserves the title I think they do.

You will soon see the proceedings in full in both the Baptist and the Herald. We go this evening to Waco to the Convention which meets tomorrow.

R. E. MELVIN.

Belton, June 28.

College Notes.

Mr. J. A. McIntosh is hard at work on the new building on the Campus. With a new dining room and the Cottages all put in thorough repair, the Hall boys will be better prepared for comfort and good work than ever before. Improvements in outward conditions will demand corresponding improvements on the part of students.

Mr. C. L. Lewis has rented the Cottages on the Campus and the Hall for the next year will be run as a regular boarding Hall. The price of board will be \$7.00 per month, payable monthly in advance. The price of room rent has been reduced to seventy-five cents per month. And thus our facilities are gradually, but surely increasing from year to year with the firm determination on the part of the Board to keep the expenses down to the lowest possible prices.

Catalogues and posters will be re-

ceived in a day or two from the press and sent to all students, who, it is supposed, will know how to use them. We hope the "boys" will thoroughly canvass the two States of Mississippi and Louisiana and portions of other States where they reside. With the right kind of work and plenty of it they can fill our halls to overflowing next session. Students whose Post Office for the Summer differs from that published in the Catalogue will please inform me at once.

Our friends may know the estimate placed upon the work of the College by those whose duty it is to watch over its interests, we publish the following resolutions unanimously adopted at the late annual meeting of the Board of Trustees:

Resolved, That we heartily congratulate the Faculty on their work for the past session, feeling assured, as we do, that their administration and instruction have been wise and thorough in an unusual degree.

Resolved further, That we assure them of our constant solicitude, our earnest sympathy and genuine confidence.

Assured thus of the hearty confidence and commendation of the "College fathers," who know whereof they speak, it is with some degree of satisfaction that we commend the College to the support of the general public.

Not only is the work of the College steadily improving, but its influence is constantly widening and increasing. Scores and scores of churches are reaping the fruits of her work all over our Southern land. On last week in the Texas Baptist Convention eleven of her sons were counted on the floor of the Convention. In Louisiana this week a similar scene may be witnessed. She has her representatives also in the great North-West, in Illinois, in Indiana, in Iowa; the far and the bench feel her power; journalism is adorned and elevated by her sons; legislative halls echo her eloquence and from the great medical profession many point to her as their *Alma Mater*. In the marts of commerce, in all the wealth-producing industries of the land her sons ply the intelligence and training acquired in the College.

Nor is her influence confined to our own shores. There is W. J. David in the jungles of Africa, J. M. Joiner in China, and John H. Eager in the Seven Hilled City. In humble gratitude we lift our hearts in thanksgiving to God for the work already accomplished by the College. The money given for her support has been well given. It brings interest doubly compounded. He who gives to the College gives nobly, whether he gives little or much.

Let the good work go on, I am glad I can have some part in it. In due time we shall reap if we faint not. We are reaping now, we shall reap more hereafter.

W. S. WERN.

Clinton, Miss., July 6.

Buena Vista Normal College.

The first annual commencement of the B. V. N. C. was an occasion of great interest in this section of country.

On the last night of the exercises more than seven hundred people were present.

There are few colleges, if any, in the State that have so hearty a co-operation of the people as the B. V. N. College.

Its past history and present flourishing condition are truly wonderful. But its prospects are more encouraging than ever. Placed on a solid financial basis, located in a healthful and fertile section of country, and surrounded by intelligent

and pious people it promises an unprecedented career in educational matters in this State. Its methods are new, its aims are highly practical. It is indeed a normal school. The faculty is able and efficient, and among the best in the South. In their individual capacity they are types of Christian gentlemen, and as a band of teachers with one accord they have inscribed "Excelsior" on their banner, and with burning zeal and unabated interest in their work have accepted practically the significant injunction: "Whatever thy hands find to do, do it with thy might."

Since so many of the patrons of the College are readers of the RECORD through the thirteen counties represented last session, we send a short notice of its first commencement.

Col. C. B. Mitchell, of Pontotoc, delivered the annual address. Subject: "The character of men and women needed in our country." The large and intelligent audience was delighted with the orator's address from first to last. Col. Mitchell has the reputation of being one of the most eloquent speakers in Mississippi, and his effort on this occasion did not fall below those delivered at Oxford and elsewhere heretofore. He certainly merits his reputation.

On the following day the graduates in the Scientific course delivered their orations before an appreciative and attentive audience.

The program for the day was as follows:

Prayer by Rev. E. E. Thornton, of Kentucky.

Music.

"The School Law"—Mr. D.

"Debts and Credits"—Mr. J. A.

King, of Miss.

Music.

"Woman's Position"—Miss Florence Thornton of Miss.

"Gladstone"—Mr. R. H. Beard, of Ky.

Music.

Address to class—L. T. Dickey.

Presentation of the Diplomas.

Music.

Benediction by Rev. T. J. Taylor.

After the above exercises the Hon. J. R. Preston, State Supt. of Education, was called upon. He arose and responded in a short but elegant speech.

The next day was exposition day. Hundreds of people throughout the entire day went from room to room in the College, examining the Geological and Botanical cabinets, maps and other work and exercises of the students.

Friday night was set apart for the 'Reunion.' The College Chapel, though the largest in this county, could not contain half the people. Every room was illuminated. Japanese and Chinese lanterns of various colors and sizes suspended from the balcony added a peculiar charm and beauty to the scene without.

Other entertainments were given at night during commencement week, but for fear of trespassing on valuable space of the RECORD I will forbear.

Buena Vista Miss.

Correction.

I did not keep a duplicate of my letter a few days ago concerning my work in behalf of the Convention Board before the churches of Harmony Association, but either your type or my pen made some important omissions in the statistics and I hasten to correct.

Please say that Salem church gave \$4.00, and the members of Friendship church \$3.00, and that Rev. - R. G. Barrett has in hand \$2.00, for Good Hope (Madison) which will be included in my aggregate.

J. J. W. MATHIS.

Winona, Miss.

I notice in your paper of the 24th inst., a communication from T. J. Benson, of Rara Avis, Miss., exposing the Electric Pad Manufacturing Company, of Brooklyn, N. Y., as a fraud. I will remark for the satisfaction of all who are concerned, that I have tried the Pad Company referred to above and have found nothing that indicates fraud. I have been suffering considerably with pains in the small of my back, I supposed to be caused from the kidneys. I concluded to try the Pad, recommended for the kidneys, and sent the Company one dollar, by postal note, and the Pad came in a very few days thereafter, and after wearing the same for thirty days and deriving, as I conceive, incalculable benefit therefrom, I cheerfully remitted the other two dollars, in the same way as I sent the first, and received from the Company their receipt for same. I do not think there is anything wrong with the Company, and so far as I have tried the Pad I can recommend it as being a good thing. I do not think Mr. Benson need have any fears in sending his money to the Company before getting the Pad, if he wishes to give it a trial. You can publish this if you wish.

J. P. EZELL.

June '86.

Some Facts as to the Patronage of the State University.

We would respectfully present some facts for the consideration of the public and of the Honorable Board of Trustees of the University of Mississippi. While no denomination can claim rights in the University, still we maintain that the University should, for its highest success, seek the sympathy and patronage of all the people of the State. A course which would exclude the participation in the work of the University would tend to alienate a large proportion of its patronage.

The Baptists of the State have been ably represented in the faculty by Dr. Quinche and Dr. Johnson in the chairs of Latin and English respectively. The former has proven his thorough qualifications both of mind and heart by a long and honorable connection with the institution, during which he has made his impress upon a large number of the best educated men in the State. The latter has raised the course of English to a most enviable reputation, in and out of the State, for completeness and thoroughness, until it holds rank with that of any other institution in the country.

Now for the facts: A comparison of catalogues for the past three sessions, reveals the fact that the proportion, already large, of students from Baptist families, has been increasing; that such students numbered this year more than one-fourth of the entire student body; that nine of the seventeen literary graduates this year are from Baptist families, representing all parts of the State. These facts go to show that had the proportion of students from other denominations increased at the same rate there would have been considerably over three hundred in the University this year. When we consider that the Baptists are represented by one member only on the Board of Trustees, to enlist their sympathy in behalf of the University, we see how fine an influence Drs. Quinche and Johnson have exerted in bringing students to it. By no means is this influence limited to the denomination that they represent, as they are gentlemen not only of high culture, but of broad and liberal views; they have in many ways shown their devotion to the interests of the University.

In common with many others, the writer has been a steadfast friend of the University, and he but voices the sentiment of a host of Baptists in expressing our deep concern at the present juncture, and the hope that a course will not be pursued which we know would alienate so large and respectable a part of the people of the State.

Without intending to disparage the merits of any of the other Professors, we close with the hope that the Board of Trustees will, at their next meeting, reelect Drs. Quinche and Johnson to the chairs which they have so honorably filled. The facts as to patronage, stated in this article, can be easily verified by reference to the catalogues of the University.—J. HARTWELL EDWARDS, in Clarion.

We clip the following from the Baltimore Baptist: "June is a trying month on everybody, but especially on little children. During its sultry days, many a precious child lies feverish and fretful in its cradle or in its mother's arms." It strikes us as very appropriate that at such a season public prayer should be made for the Lord's blessing on the little children.

BAPTIST RECORD.

SELECTED.

"Who is He, Lord, that I might believe on Him?"

Our Lord had healed the blind man, by making clay and anointing his eyes, and bidding him go and wash in the Pool of Siloam. Thus there had united in the work of healing the use of accepted medical appliance, the co-operating divine agency and the patient's faith. All went to accomplish the cure. The man received his sight and was very grateful for it.

What should he think of the one to whom he owed so much, and to whom his gratitude went out? He was asked, and answered that he must be a prophet. But he is a sinner, they told him, for he has broken the Sabbath. No matter, replied the man, whether he is a sinner or not, for never before was man born blind and healed, and he who did the miracle must be a prophet of God. Then they excommunicated him from the synagogue, making him an outcast. That made no difference; he was as brave as he was grateful, and he would not deny the man named Jesus. He had good reasonable evidence that Jesus was a prophet, and his gratitude and his intelligence sustained his courage, and he could laugh at the Pharisees and taunt them for their stupidity in not seeing that the miracle worker must be a prophet. After they had cast him out Jesus met him and asked him: "Believest thou on the Son of God?" His answer was a model for the world: "Who is he, Lord, that I might believe on him?" It sought information, and promised to act on it. So Jesus frankly told him what he never told an unworthy cavalier: "Thou hast both seen him and it is he that talketh with thee." The man instantly kept the promise implied in his question, and replied: "Lord, I believe"; and he worshipped him.

We wonder that these words were not made the golden text for the lesson. They express more exactly, perhaps, than any other scripture the attitude which every honest man ought to make toward truth and toward Christ.

Every honest man first wants to know just what the truth is. For some men it is quite as convenient and pleasant not to know the truth. The truth might trouble them. It might interfere with their business. It might lower their self-esteem. It might suggest disagreeable duties. It might even put them out of the church. But all this makes no difference to the really honest man. He asks the question "Who is he?" "What is the fact?" because he must know before he can settle what to do. What he will do does not depend on what will sell his goods or give him wealth or credit, but it depends on what the real facts, as God sees them and not man, show his duty to be.

But he wants the facts, that he may use them. It is not curiosity that controls him, but a serious honest purpose. If the facts are plain, he goes right at the duty. That is what the facts are for, to shed light on duty. Having got the facts he confers not with flesh and blood, he is ready to forsake father and mother, he is willing to be cast out of the synagogue, but there is one thing he cannot do, and that is to go against his facts. This is the character of a down-right, simple, honest man.

Such a man was the blind beggar. Reason told him that Jesus was a prophet. Gratitude told him to follow that prophet. He had the courage to obey his reason and his gratitude. So when Jesus met him and asked him: "Believest thou on the Son of God?" there was but one thing for him to do, and that was to find out immediately who the Son of God was, and then immediately to believe on him and worship him. Jesus gave him the information asked, and he immediately did the duty promised. That was his conversion.

or, if not his conversion, it was his confession of conversion. What we need nowadays is not so much the answer to the question as it is the frank simplicity implied in the words: "that I may believe on him." We know enough. We acknowledge that Jesus is the Christ. We confess that he is the world's great Teacher. We know we ought to be his disciples. But the knowledge and the acceptance do not coincide. Christ asks too much. The religious life is too much of a task. And so we rest under the burden of that most terrible of all self-contradictions, implied in sin itself, which we know is an offense against reason and gratitude and courage. The honest heart, the grateful heart, the courageous heart, if it has found an answer to the question, "Who is the Son of God?" has already believed on him and worshipped him.

Weeding out Friends.

A shrewd but somewhat eccentric man says that he once "weeded out his friends" by hanging a scarlet flag with a notice of selling out auction from his front door. After the signal of apparent bankruptcy, he tells us that the number of his visitors fell off amazingly, and he had no need of any extra leaves to his dinner table for some time afterward. His fair weather friends all deserted him, and by this shrewd device he found out who were the genuine article. When a granary is full of corn there are plenty of mice, when the corn has gone the mice disappear with it. Success and prosperity win friends in abundance; adversity tests them; and the net result is not very creditable to poor, selfish human nature. The summer swallows that chirp in my chimney all vanish at the first blast of winter.

It would be a wise thing to "weed out" a great many people from the list of intimates. Cut out all the smooth-tongued flatterers who always applaud everything you do, and who always tell you that you are about right. Solomon tells us that a flattering mouth worketh ruin, and that he who flattereth his neighbor spreadeth a net for his feet. Honest old Paul accompanies his sharp rebukes to his Galatian brethren by the question: "Am I become your enemy therefore because I tell you the truth?" About the best evidence that a friend can give me of his staunch affection is to tell me my face that I am wrong.

Weed out also unsparingly all that class of pliant, limber, mucilaginous friends who always leave you weaker in moral purposes after you have been with them. Sin is catching, like certain contagious diseases. The worst sort of malaria that we can contract is from the associates who weaken our consciences, lower our moral tone, and slyly infuse the poison of their lax views into our blood. Many a young man has been ruined by just such associates; they suck the very life out of him before he is aware and he yields readily to temptation. "Save me from my friends" is a petition that should be offered much oftener than "save me from my enemies," for a bad friend will mix poison with the honey he gives you, while your enemy may thrust a great deal of wholesome truth into you at the point of the bayonet. — *Theodore L. Cuyler, D. D., Independent.*

COMMUNICATIONS.

Letter From Georgia.

The contest for the Democratic nomination for the governorship of Georgia, is practically ended. Gen. Gordon has secured a sufficient number of voters to nominate him at once, when the Convention assembles.

The Record mentioned the fact a few weeks since, that Gen. Gordon was the son of a Baptist preacher, Maj. Bawn is also. They are both excluded Baptists. Gen. Gordon, for joining the Presbyterian church, and Maj. Bawn at his own request, because he had doubts as to his conversion.

Maj. B. is a nephew of the late Milton E. Bawn of Mississippi, was for about twelve years Speaker of the Georgia House of Representatives. He stands exceedingly high in Georgia. It is thought that perhaps no other man than Gordon could have beat him in this race. There is not the slightest taint on the character of Gus Bawn, morally, and politically, he is above reproach. After Colquitt, Stephens, Boyington and McDanniel it will be a long time before a man, where personal morals are not irreproachable, can be Governor of Georgia. McDanniel is a staunch Baptist, a graduate of Mercer, a son of one of the first of Mercer's teachers and a life long friend of Mayor George Hillyer, the Prohibition Mayor of Atlanta, whom you met at Montgomery.

It makes one feel a double assurance of God's over-ruling mercy, when one sees such men in high official position.

Political interests have dominated public thought since Spring set in, hence little of denominational interest has transpired. The period of Summer protracted meetings is at hand now, however, and we may look out for work. The church at Toccoa begins to-morrow night, the 13th of July, and for a month or six weeks now, I shall be closely engaged. Pray the Lord to work with me.

The Trustees of Mercer University have elected a son of Dr. B. Manly, of Louisville, Professor of Latin and Greek, vice Prof. E. A. Steed, deceased. Many of the Mississippi College boys will recollect Prof. Steed. He was held in the highest esteem by those who were capable of estimating lofty attainments. Prof. Manly comes with a diploma of Georgetown, Ky. (I believe,) and the special diploma in Latin and Greek from the University of Virginia. His personal endorsement is of an infinitely long and large.

I am located up here, in North East Georgia, I am in two miles of the beautiful Toccoa Falls, and 15 miles from the Terrible Tubula. we are in full view of some hundred or two miles of the Blue Ridge, from the heights about town, and enjoy a pure, bracing atmosphere and the coolest, clearest, purest, freest water you ever drank, unless you have been in this region or one like it.

In this country Baptists are thick, but they are certainly liable to the comment "many but not much." They have been led for a long time, in great measure, by an ignorant and indolent ministry, I mean in intellectually indolent. They are full of old ratty notions about Baptist usage. Some of which have been abandoned so long among educated people that they are not remembered by the oldest inhabitants, among these is a custom to call for the "peace and fellowship" of the church in every church meeting. The effect of course is to force into the notice of the church, every personal controversy, however unripe it may be for their consideration. It may well be imagined that in many places it is in order to "call for the pieces." But some good brethren seriously contemplated a sort of ecclesiastical boycott of a young church that left out that item from its order of business.

However there are hundreds of excellent brethren in this country who will soon see that they have been following custom, and usage, and have forgotten to follow the Scripture, and when they do they will come back to the old landmarks.

The duty of the great Baptist brotherhood is never hurt by controversies about church usage and gospel order. When an erring usage has had its way for a few years, and churches that follow it get into trouble, something will turn up that they can't handle in the usual way, and they all go back to the Scripture, and get right again. That is why Baptists never go so far wrong. They get to wrangling about the way to do a thing and

then refer to the Book, and the great conservative heat responds to its requirements, and they set it down and move on in harmony.

I long to hear of the triumph of prohibition in Warren, may God grant the progress of the good and true wives and mothers in that devoted land. I call up many who will wrestle hard and long with God for the blessing. And now I recall the dying request of that one among the glorified saints who cheered me for a little while when I labored among the people of Warren. "Darling pray for them, pray for them that prayer, which you know I would make if I were in my right mind." She was already half gone in to that terrible coma which is really death, before the heart ceases to beat, and the lungs to heave. Her mind was all wrecked and broken, yet the gentle loving spirit took its final flight gathered up all the fragments of strength that were left, and made that one intelligent request in behalf of those whom she loved. May God grant her prayer now.

I rejoice at the prosperity of the Record, I hope you send a good list to Antioch and Oakridge in Warren county.

Yours,
J. D. HILLYER.

A Corner Stone Laid.

In the Daily Chronicle, of Knoxville, Tenn., I find a full account of the laying of a corner-stone of the meeting-house of the First Baptist church of that city, which occurred on the first of July inst. The building when completed will have cost over \$30,000 of which sum Deacon W. W. Woodruff will have contributed one half of the whole amount. God bless him!

(Judge Moses, of the oldest Deacons, gave an account of the origin and progress of the church in his own interesting style.)

Prof. Thos. L. Moses who is at the head of the Deaf and Dumb School for the State, presided on the occasion. All the exercises of the occasion were of the most interesting character. But I can only ask room in the Record for an extract from the speech of Rev. E. A. Taylor, the pastor of the church. He said to the great crowd assembled to witness the ceremonies:

As you all well know, this is the corner-stone of a Baptist church. We sincerely love all who love our Lord Jesus Christ; but we scorn with contempt that sickly sentimentalism which says there is no essential difference between the churches. To rend the Lord's body on non-essential questions is not only unworthy the action of serious men, but a sin that no Christian would be willing to commit. Every thoughtful, honest man will admit that no church has a right to exist as a separate organization and exponent of the Bible whose doctrines and polity do not materially differ from other churches.

The leading denominations have centered themselves around peculiar ideas, and each denomination is generally recognized as the opponent of this or that particular idea. I do wish all men could see the truth and the truth would make us free; but as long as there is an open Bible and liberty of conscience there will be differences of opinion on the subject of religion, and consequently different denominations of Christians. The different churches may not be inappropriately compared to the colors of the rainbow. Separate they have beauties peculiarly their own, and side by side these beauties blend to form the bow of peace and promise—the hope of the world.

There are many more points on which we agree than there are points on which we differ, therefore, with God's help let us agree where we can and in love differ where we must.

I have no apology to make for Baptists. They need none. Those who are candid give them credit at least for being loyal to their convictions. And, strange to say, this commendable virtue has brought

upon them the severest censure and the bitterest persecution. But if there is one thing above another that makes me proud of the Baptist name it is that in all their history they accord to others what they claim for themselves—liberty of conscience.

We are justly proud of the prominent part our denomination has taken in blessing the world with one of its greatest boons—religious liberty. And notwithstanding the taunts at our ignorance we rejoice in the part that our denomination has taken in education and in producing men of letters. In the United States we have eight theological seminaries, and fifty Colleges and Universities. Brown University stands among the best and the oldest in the country, and Vassar, founded by a Baptist, is without a rival as a female college.

The great Scotch Presbyterian, Dr. Chalmers pays the following tribute to English Baptists: "Let it never be forgotten of the Baptists of England that they from the denomination of Fuller and Cary and Ryland and Hall and Foster; that they have organized among the greatest of missionary enterprises, that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as the first talent and the first eloquence; that there is not a more intellectual community of ministers in our islands, or who have put forth to their number a greater amount of mental power and mental activity in the defense and illustration of our common faith."

We have grown in the United States in the last century from a membership of 85,000 to a membership of over three millions, now the largest united denomination of Christians in America.

Baptists have borne an honorable part in carrying the gospel into heathen lands. The earliest translations of the Bible into heathen tongues were made by Baptists, they have rendered it into more languages than any other people. The first Christian church in India, Bernabai, and China, were Baptist churches. "God forbid that we should glory, save in the cross of our Lord Jesus Christ," but we love to remember the deeds of our fathers that we may be "steadfast, immovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord."

Brethren your denomination is worthy of the magnificent temple you have begun to build, and it will for years adorn Knoxville's proudest street as a fitting monument to the devotion and self-sacrificing spirit of the congregation whose prayers and praises will ascend from its altars; and as a memorial of the wisdom and energy of the Building and Finance Committees, of the liberality of one member who made the enterprise possible, and of the skill and faithfulness of the architect and builders.

But remember that the beautiful in color and proportion, in drapery and sound, is no substitute for "truth in the inward parts." Santo Chapelle is the most unique and beautiful church in Paris. It was built in the thirteenth century by St. Louis for the reception of the holy relics which he brought from Constantinople. Forty monolithic columns support the arches of the vaulting, the crowns of which are wrought in sculptured oak. The great rose-window in the chancel and fourteen stained windows on the sides, admit the light so softly you feel that the Lord must be there.

The statutes of the twelve apostles have places of honor upon brackets attached to the pillars of the nave. The harmony, the proportion, the mellow light, the fine chiselling, the rich tracery linger in the memory as a half forgotten dream of Paradise. But outside of the church, on the right hand of the great bronze door was a prostrate statue of Christ, nicked, dingy and neglected. "He hath no form or comeliness, and there is no beauty that they should desire him. He was despised and rejected and they

esteemed him not.

Let the appointments of our church be ever so beautiful and attractive, but remember that all will be mere trumpery and "tinkling cymbals," unless they be sanctified by the presence of the Lord.

"Christ thou art the sure foundation. Thou the head and cornerstone, Chosen of the Lord and precious. Binding all the church in one; Thou art Zion's help and power. And her confidence alone."

I think the many friends of Bro. Taylor in Mississippi will read the foregoing extract from his speech with interest. It has in it the right ring.

Yours fraternally and truly,

THOS. C. TEASDALE.
Columbus, Miss., July 10, 1886.

The Prayer Meeting.

DEAR RECORD.

Hoping that some one may be benefited by the thoughts herein suggested, I send them for insertion in your columns.

M. S. SHIRK.

Thought I. Let your attendance be prompt and regular. You go to meet God. To hold communion with God. Do not be kept away, nor delayed, by imaginary hindrances. The tawiness of the number expected should not keep you away. Would it keep you from meeting a select company? If not then fail not to be one of the few saints. Do not say there will be enough without you. Try to take some one else with you—write them urge them, call for them.

II. Some preparations should be deemed necessary. Think about the meeting before you go. Pray to God in secret, that you may take Christ with you, commune with Jesus by the way. Try to have the heart right. Then if none others, your soul will be blessed.

III. Worship, reverence, adore God. Rest your plea on God in Christ.

It called upon to pray don't excuse me, but pray. Don't pray for everything and for everybody everywhere. Pray for something definite. Avoid generalities. Have an object, hold up that object, no in many words, repetitions or long prayers, but in soul appealing cries to God. What do you most want most need for yourself? What for the church? What for sinners? Settle this, all these in your mind. Fix your heart on it. For this ask, plead, beseech God. Hold it up before God, till the blessing comes, for come it will. Your petition offered your plea made, say amen.

All ought to pray publicly, but time may not always admit of each one doing so. Then take no exception.

While others pray audibly, let your spirit make supplication. God is a spirit, and true worship is a spiritual offering.

Join in the songs and praise. Sing, if you can, and sing with the spirit. If unable to control the voice in song, then make melody in your heart. Let there be life in your song, sing with a zest. "Old Hundred" and "Funeral Anthem" are out of place in a prayer-meeting.

Hence, gloomy doubts and fears: "Dry up your mournful tears; Swell the glad theme; Praise ye our gracious King; Strike each melodious string. Join heart and voice to sing, Worthy the Lamb."

Unless there be something to specially make you sad, don't carry a gloomy countenance into the prayer meeting. It is contagious as small-pox. Satan will seize upon the first sad look or monotonous air or dirge-like sound to diffuse gloom through all the service. You go to meet your King. He is waiting at the threshold to welcome you into the banquet of love. Then should

"These seasons of delight The dawn of glory seem, Like rays of pure celestial light, Which on our spirits beam."

IV. "If you have anything that ought to be said, say it. Don't make a speech. Don't scold and

BAPTIST RECORD

J. B. GAMBRELL, }
W. S. PENICK, } Editors
L. S. FOSTER, }

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., JULY 22, 1886.

EDITORIAL.

NOTES AND COMMENTS.

Mr. William G. Manly, son of Dr. Basil Manly, of Louisville, Ky., has been unanimously elected Professor of Ancient Languages in Mercer University, Ga. He is a graduate of the University of Va. The Prohibitionists in Alabama have put a complete ticket for State officers in the field. Paul H. Hayne, the great Southern poet, is dead. He was a great favorite with the Southern people and many homes will be saddened by the news of his death. Rev. A. J. Witherspoon, D. D., Chaplain of the Seamen's Bethel in New Orleans, is now traveling in South Carolina in behalf of his work. He is a Presbyterian and originally went to N. O. thirty years ago, to aid Dr. Palmer in mission work, and was providentially led into this work among the seamen, which has grown wonderfully during these years. We tender our sympathy to Bro. S. H. Thompson and wife, of Liberty, in their affliction in the death of their daughter, Mrs. Toler, who leaves three children. May God be near and precious to them all. We sympathize with our Bro. Keen, of Choctaw County, who recently had the misfortune to lose his wife while on a visit to Texas. They left home some weeks previous in good health. She died suddenly of heart disease and he brought her back a corpse. In the midst of life we are in death. Bro. A. P. Scofield, has been called to the care of the Baptist Church, in Lake Charles, La. He has left a memorial of his work in Opelousas, and we doubt not many pious hearts there were pained to give him up. We rejoice with those of Opelousas. I leave home to-morrow, 15th inst., for Brinkley, Ark., where I expect to spend some weeks in revival work. Will not the readers of this notice pray for great results? My postoffice will be for the next few weeks, Brinkley, Ark.—W. M. Farmer. "Whiskey gives a debilitated taste to morality."—Rev. Mr. Green, (col.) in a speech. "De whiskey men will give you niggers whiskey and money an' den say, 'We can buy de monkey vote.'"—Rev. Mr. Green. "We want a religion that will make a man treat his own wife as well as he does another man's wife."—Sam Small. We commend the following from the pen of Dr. Samuel Henderson, which is so true it ought to induce every pastor to stir up their people till all families of their charge take a religious paper. "Write it down as with a diamond pen upon your hearts, that these religious papers are the grand 'driving wheel' to all your great denominational enterprises; the most effective educators of your families you ever employed; the best supplemental force you can invoke to aid your pastors; and next to the direct preaching of the gospel by the living ministry, the most influential agency to promote your individual growth in piety."—The N. O. *Phosphorus* says, "If a young man cannot make a fortune he can make an effort." The *Index* says, "and that may be better."—The Roanoke Baptist church Ala., advertises in a local paper for all its absent members to report themselves, under penalty of being dropped from the list in case of failure. Rev. Geo. B. Eager writes to the *Religious Herald* that he will spend his vacation in the mountains of Middle and East Tennessee and directs that his paper be sent to Tate Springs, Tenn. Here is the power of appetite. Elder Wm. J. Nicoll, pastor of Riverside Baptist church, Baltimore, says: "Less than eight years ago, I walked the streets of Baltimore the slave of whiskey; and now, after near eight years a Christian, the slumbering demon of drink often rises up within me at the sight of an empty beer barrel. Even now, I walk a hundred yards out of my way to keep from going by a whiskey saloon, unwilling to trust myself, even after having preached for years to others." Many men seem content to let their wives do all the praying and religious reading for the family. They are willing to serve God by proxy. How sad will be the feelings of such at the judgment to see their proxy enter heaven, and they receive the sentence: "Depart, for I never knew you."—A. B. *Cabaniss in Western Recorder*. The Third church of Atlanta has renewed its call to Eld. J. T. Christian. The *Baptist Mountaineer*, is a paper published at Salt Lake City, Utah.

President Eager, of Brownsville Female College, Tenn., says: "We are in a much better condition than we have ever been." In an address to young ministers, at the Southwestern University, Jackson, Tenn., Dr. J. R. Graves said: "Do not run a wind-mill by water. If you would escape ministerial sore throat, do not drink water while speaking, nor for an hour afterwards."—*Index*. Dr. T. T. Eaton, in the *Examiner*, is authority for the statement that "the preaching of the students of the Southern Baptist Theological Seminary, in Louisville and vicinity, last year, resulted in 1,518 conversions." A good work for those who are preparing themselves for work. Wisdom is the principal thing, therefore get wisdom; and in all thy getting get understanding.—*Proverbs*. In the *Religious Herald* Dr. Broadus says, in regard to the General Association of Ky.: "There was much discussion as to usual in all parts of the country, of unimportant questions." Our Convention will be in session when this paper goes out. Let us not spend our time and strength on unimportant matters. It is the moral sentiment inculcated from our pulpits and in our Sunday schools that make our people haters of anarchy, nihilism, and all the other issues that mar the peace and harmony of society. Senator Colquitt in his famous New York speech said, Human selfishness is the foundation of the indifference on the question of prohibition. The *Record* office received a call this week from Deacon Peck of the Aberdeen church and Eld. T. C. Schilling of Gillsburg. The new consolidated paper of Texas proposes to be the friend of every Baptist in Texas and to foster every interest of the Baptist cause. That is the true way. The address of Brother C. B. Hemby at Hamburg, Miss. He is having fine success in his work. The Jackson church has gone considerably over their apportionment and there is one whole quarter to come. The church has gone ahead of all past records. The meeting went on gloriously at Crystal Springs. The last advocate of whiskey among the whites, we hear was converted and now thanks God for prohibition. Praise God. Last week was an unusually sad one. Sister Shirk the devoted wife of Elder M. S. Shirk and Sister Cooper both called away. No doubt they are in the brighter world, but there are hearts sorely chastened in the desolated homes. Only recently we sat down at the table with Sister Shirk in her elegant home. Now she is in the house not made with hands. We have no words to express our sympathy for our bereaved brethren Shirk and Cooper. May the God of all Comfort be with them. Eld. W. W. Landrum, son of Dr. S. Landrum of New Orleans, and pastor of one of the Richmond churches, was married to Miss Lottie Baylor on July 15. They sailed for Europe on the 21st (to-day) on their bridal tour. We congratulate Dr. Landrum upon the addition of so sweet a daughter-in-law to his family as the bride is said to be. John Ruskin being asked the other day for aid in payment of a church debt, replied by letter thus: "I am sorrowfully amused at your appeal to me, of all people in the world the precisely least likely to give you a farthing. My first word to all men and boys who care to hear me is: 'Don't get into debt. Starve and go to heaven, but don't borrow. Try, begging. I don't mind, if it's really needful stealing. But don't buy things you can't pay for.' And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach end pray behind the hedges, or in a sandpit, or in a coalhole first?" We clip this from an exchange and, although severe has an element of truth in it.

THE CAMPAIGN IN JACKSON

The Prohibition struggle opens in Jackson with great vigor on both sides. This is the whiskey Gibraltar of the county. The whiskey side have a cannon and a band—and whiskey. They use all industries. They have the usual profanity and abuse of preachers and good women with lies in abundance. The other side have prayer-meetings, songs and an appeal to reason. After their meeting Saturday night, their drunk men lay round on the streets. Be it said to the credit of the better colored people, they were not in the crowd, and have no sympathy with such proceedings. The pastors of the city of both colors are on the right side with the good people.

Sam Small made a powerful speech Saturday night in Smith Park to a great crowd. The lines are being drawn, and the people are arranging themselves on one side

or the other, according to their true inwardness.

Great good will result from the struggle in Jackson; no matter which way it goes. Men will show themselves. The public will understand who are for temperance and public decency. Christian people are now coming together and drawing nearer to God. There is an unusual fervor in their prayers, and a strong resolution, forming to wage an endless warfare on the saloons. They must go, if not by this election, then by other processes. The law will be enforced as never before. A fire is kindled in Jackson which will not cease to burn till this great evil is consumed from our midst.

There is the usual saloon bluster, and we hear that some of the merchants have been boycotted. They are nothing daunted. This is no longer a local affair. Things will not be done any more in a corner. Any attempt by a class of men in Jackson to force this evil on this county in their own interest, will be overwhelmingly rebuked by the moral sentiment of the country—the farmers who have long suffered by the demoralization of labor. And we serve due notice that this paper will faithfully report the devices of the whiskey men. We have no personal feelings to gratify, but the time has come to lay bare this great wrong, and the methods by which it perpetuates itself, and it will be done in faithfulness. It is to the disgrace of the times that a clique of selfish men should be able to perpetuate a dangerous and demoralizing business by making politicians, editors, merchants and others afraid of their influence in business and political circles. The time to end that power has come in Jackson, and the people in town and country will see that it ends right.

Mr. Strauss, a Jew, made a very ugly speech to the whiskey men in the City Hall Saturday night, we understand; but we are pleased to know the Jews do not endorse it. It would, indeed, be humiliating if the descendants of Abraham and Jacob should lend themselves to such a thing. We are glad that they will not.

Let the Prohibitionists out of Jackson know that the best people here are with them. We will do our duty to deliver Hinds county. And, however this election may go, we consider it only the beginning of the war. If the county declares for whisky, we will only redouble our efforts and use unsparingly every legal means to defeat the saloons. If it goes "dry" we will certainly enforce the law. No one need doubt it.

We invoke the sympathy, co-operation and prayers of all good people in this struggle. It is a question as broad as the race. Jews and Gentiles, whites and blacks, Catholics and Protestants, Democrats and Republicans. All are interested, and all should be found doing their full duty.

A SAD DAY IN UTICA

On Saturday a telegram reached Jackson from Brother R. A. Cooper, of Utica, addressed to pastor Sproles, saying: "My beloved wife sleeps in Jesus. Come to-morrow to the funeral."

On account of an important church collection the pastor could not go, and the sad duty devolved upon the Junior editor.

All that Christian hearts could suggest and loving hands could do to administer to the comfort and smooth the sufferings and restore the health of the afflicted one had been done, but all to no purpose, for the time of her departure was at hand. Her life, though short, had been filled with earnest, quiet, devout, loving, service to the Master, and her work was done. The church and Sunday-school, and a large circle of loving friends will miss her; but none as the anguished husband does. The light has gone out of his home. All the waves and billows of grief are passing over him. But

they will not overwhelm him. Life and immortality are illuminated in the gospel. The blessed light of life forever is let down into the darkness of every Christian's grave. And this same divine hope, maybe, is an anchor to the soul of our brother, both sure and steadfast. May God bless and keep both him and the delicate little bud which yet remains with him. May he realize that all things work together for good to them who love the Lord.

A large congregation assembled in the church Sunday afternoon at four o'clock to pay their last tribute of respect to the pastor's loved wife. And then we laid her in the silent cemetery to await the resurrection day. "Blessed are the dead who die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors and their works do follow them."

THE CRISIS

The election for or against the sale of whisky in Hinds county comes off August 10th. This question reaches every interest of the people. There never was, perhaps, an election of equal importance held in the county. The people are to decide whether the monster invades the saloons shall stand or not; whether they shall continue to draw into their coffers the earnings of the poor; whether they shall continue to seduce and debauch the young and destroy the old; whether they shall corrupt government and train an army of criminals and false swearers to protect them. In short the people are to decide at the ballot box whether we are to have a better, a truly Christian civilization, or whether we are to be dominated by the lowest and most lawless element in society.

The campaign has opened in Jackson, the whisky stronghold in the county, with Senator Jones S. Hamilton, Lessee of the Penitentiary, at the head of the whisky party. On that side all the marks of an aggressive whisky campaign are manifested. The very slums of the city are called out, inflamed with whisky and not a few of them left drunk on the streets at night. The good people of Hinds county may understand fully that every bad element of society will be used against them. And they may understand that every device of wickedness will be resorted to in order to mislead the ignorant. Already Jackson is reeking with profanity, vulgarity, whisky and falsehoods. The boast is openly made that they will carry the negroes with whisky.

At such a time as this no man can afford to be neutral. To stand back now is to betray the highest trust of citizenship, it is to become a silent partner of the saloons with all their concentrated infamies.

The demand is for every man and woman in the county to come fully up to the standard of duty. The good people of the county can carry it if they make the proper effort. There is no reasonable doubt of it. But there is no time to lose; for the whisky men are hard at work in public and private ways.

Now in this time of great opportunity and great responsibility we exhort preachers and people to quit themselves like Christian citizens in the sight of God. Let every one privately instruct the colored people on his place and in his neighborhood. Let every Christian woman bear a hand in the good work by her words, her influence and her prayers.

We cannot afford any lethargy. Those neighborhoods where the power of the saloon has been broken ought to put out all their strength to overcome the majority in other places. Time is short and we must redeem it to the uttermost if we would work a great deliverance in Hinds county.

Every noble crown is, and on earth, will ever be, a crown of thorns.—Carlyle.

Sincerity, I think, is better than grace.—Carlyle.

EID. W. S. PENICK.

With this issue our Louisiana Associate writes: Our Convention has been altogether pleasant, and we hope not without profit. No man within our acquaintance has shown a readier spirit to work in his adopted State, and but few have demonstrated more capacity to work in so many ways. We trust that great grace may be upon all his future efforts for good. Our recollection of our labors together will always be green.

LOUISIANA STATE CONVENTION

This body representing about 20,000 Baptists met at Rocky Springs church. There were about one hundred and fifty delegates present.

The Hon. W. H. Jack was re-elected President, Revs. J. P. Everett, and W. M. Reese, Vice Presidents, Rev. W. H. Hartsfield Secretary, and G. A. Turner, Treasurer.

After the election of officers and the usual committees were appointed the Convention spent the remainder of the afternoon of the first day in a free discussion of the "paper question." A committee was appointed of which Judge John Young was Chairman, to report during the session some plan for the establishment of a Baptist paper in Louisiana.

On the 2nd day the morning was occupied with miscellaneous business until 11 o'clock when the introductory sermon was preached by the writer.

At the afternoon session the report of the Executive Board was read by the Corresponding Secretary, Rev. G. W. Tomkies, and the Treasurer's report by Bro. G. A. Turner.

After a brief discussion these reports were referred to various committees.

These reports showed diligent work on the part of the Corresponding Secretary and the missionaries.

Much had been accomplished during the year in raising money, but not as much as we had hoped. Very few of the churches and associations had rendered their pledges, but there were reasons for this. 1. A bad crop year. 2. The low price of cotton.

3. No plan, or a very imperfect plan of raising money among the churches.

For these, and other reasons, the amount contributed during the year does not truly represent, either the liberality of our people or the earnest work of the Board and the zeal of its energetic and faithful Secretary.

The Board was not able to begin its work until September, so that its report only covers about ten months; and it aimed not so much at present, as at future permanent results, not so much at collecting money, as at cultivating, systematizing and uniting the benevolence of the churches.

As the Board obtains a wider knowledge of the actual state of the denomination, of its needs and its capabilities; and as the Corresponding Secretary obtains a larger experience in his difficult work, we may hope, with the blessing of God, for great and permanent results in the future history of our denomination in the State.

The work is great, and envied with almost insuperable difficulties.

It will take time and patience and much consecrated energy of brain and muscle to overcome these, to arouse the ministry, to unite the churches upon some wise plan of co-operation, and to distribute such information as is needed to inform and influence our churches with the missionary spirit.

Our educational interests received a large share of attention at the hands of the Convention. Mt. Lebanon College is being rebuilt, and under the leadership of Rev. W. M. Reese, aided by an efficient corps of teachers, will be prepared to receive and instruct a larger number of pupils, the next year. This old

and tried institution has always held a warm place in the hearts of Louisiana Baptists, and it was heartily endorsed and recommended by the Convention.

Keachi College, with its new and able faculty, and its thoroughly renovated and refurnished buildings, was also heartily endorsed and commended.

The Board of Trustees of this College, constituted of some of the purest, best and ablest men in our denomination in the State, promise to its friends and patrons as commodious buildings, as well-furnished and comfortable rooms, as able a faculty, and as fine facilities for a complete education as any institution in the State. Their large central building with its newly painted walls, shining with pure whiteness amid the ample foliage of the grand old oaks that surround it is most attractive and inviting to parents and students, and is a pride to the denomination of which it is a worthy representative, and to the community in which it is situated.

The Board of Trustees are determined it shall be in every respect second to no similar institution in the land.

We regretted that the committee on Education reported in favor of severing our connection with the Mississippi College, and we are sure the Convention, because of the peculiarly interesting circumstances surrounding our two Colleges as set forth in that report, entirely overlooked the short sentence at the close of it, that severed our connection with that venerable and historic institution. It escaped our attention and we are sure it must have that of others.

What possible reason could be assigned for such a severance, is unknown to us.

It belongs by charter to Louisiana, as well as to Mississippi. It has conferred untold benefits upon our denomination in the training of our ministers.

To a broad and cultivated mind at all acquainted with the history of educational institutions, it could not appear, as in any true sense, a rival of the Colleges in our own State, but a true helper. On the contrary, every Baptist in Louisiana ought to have rejoiced in the wisdom of the venerable fathers of our denomination, who aided in its foundation, and who raised it as a stepping stone to denominational prosperity and ought to have considered it a sacred trust, which he should preserve inviolable for all time.

Is there no way to undo this unwise thing? We are sure it was a hasty suggestion of our committee, and we are sure that many like ourselves overlooked it, our attention being directed to other parts of the report.

What possible harm could it do us to hold partnership in an institution whose history is interwoven with the early struggles of our Convention, and to which we owe so much in the past? If its fair young sisters growing up in our family, blushing, demand public recognition and parental support, why should we cast aside the eldest born though she be married to another and sever our parental watchcare over her, as if her prosperity were hurtful to her younger sisters, and destructive of the family interests.

Brethren by all the love we have borne for her in the past, by all the service she has rendered us, by the grand classic name she has made for herself under our watchcare and support, and by her coming glorious future, we beg that you will not do yourselves and our denomination in Louisiana the injustice that is suggested in that act of severance. Let her name stand recorded on our family register, let her still live in our sympathy and affections, and let her stand to all ages to educate unborn generations springing from our Louisiana homes.

Another important act of the Convention was the introduction of resolutions looking to the unification of all the Baptists of Louisiana, and inviting all the churches of the

State to co-operate with the Convention.

1. Because the development of our denomination in the State demands it.

2. Because our dignity in the Southern Baptist Convention demands it.

3. Because of the confusion that exists now, and must exist, arising from the fact, that one of the Boards of the Southern Baptist Convention and other agencies outside of our State, are working independently in the territory covered by our Convention.

And such a union was thought practicable because of the increased facilities for travel and intercommunication throughout the State.

We trust that our churches east of the Mississippi river, and on the borders of Texas and Arkansas will prayerfully consider this overture, and even at the cost of some present inconvenience owing to their isolated position will determine to co-operate with their brethren of the State Convention.

Another important step taken by the Convention was to consider the establishment of a denominational paper within our State.

Rev. W. C. Friley, of Ruston, having signified his willingness to undertake such enterprise, and locate the paper at Shreveport, the committee recommended that Convention endorse and support him in the endeavor.

This was heartily done, and members of the Convention present pledged 320 subscribers as soon as the first issue was received.

Brother Friley is one of our most energetic and popular ministers, and well known throughout the State. We believe if anybody can make a success of such an enterprise, he can.

Owing to this action of the Convention, we feel relieved of the responsible trust imposed upon us a year ago, and with this number of the RECORD make our bow, as editor, to the readers of your excellent paper. In doing so, we desire to say that the proprietors and editors of the RECORD have faithfully carried out their contract with our Board, and given the Louisiana editor and contributors all the space they required, and every facility for using the columns of the RECORD in the interest of our Convention; and that personally we have received every courtesy that the most fastidious could demand from its editorial staff.

We have tried with our inexperienced pen to serve the brethren, but all the time with the consciousness that we were insufficient for such a task.

We would be insensible to kindness if we were to close our valetudinary without expressing our thanks to those brethren who have so nobly assisted us by their contributions from time to time, and who have been pleased to express their appreciation of our work.

In bidding adieu to the editors, allow me to express the wish that its number of subscribers may never grow less in Louisiana, and that the glorious old RECORD may outlive all fires and grow daily in influence and ability for good.

W. S. P.

IMPORTANT FACTS

Below we print a letter addressed to Hon. H. R. Ware, of this city by the Auditor on the schools and license. The letter speaks for itself. Twenty-six and seven tenths cents is less than the price of 3 drinks of very mean whiskey. The very idea of educating the children by blood money is abominable, but when each child gets only a few cents the proposition becomes farcical. Cut this letter out and keep it to meet the deceitfulness of the saloon men who are constantly seeking to decoy the colored and ignorant people by telling them that if they vote for Prohibition they will lose their schools. It is a sham. The law provides that \$300,000 a year shall be expended on the common schools of the State whether much or little or nothing comes from the liquor

traffic. \$120,050 does not pay the increased taxes of the whiskey traffic. Read and preserve this letter.

OFFICE OF AUDITOR PUBLIC AC. 1
Jackson, Miss., July 17, 1886.
Hon. H. R. Ware, Jackson, Miss.

Dear Sir: In reply to your request to furnish you with the number of educable children in the State. The amount of money, derived from whiskey license in the State for the past year and the pro rata for each child there would be from said license. I furnish you as follows: The number of educable children in the State is 446,318, and the amount of revenue from the sale of whiskey for 1885 was \$120,050 making the pro rata share to each educable child twenty-six and seven tenths cents.

Very respectfully,

W. W. STONE,

Auditor

PROHIBITION CONVENTION

JACKSON, Miss., July 14, 1886.

According to a call of the State Prohibition Executive Committee, delegates from the various counties of the State met in the Hall of Representatives, at 11 A. M. Judge Warren Cowan, of Warren county, was chosen temporary chairman, and Prof. N. Houston Ensley, of Alcorn, A. & M. College, was chosen temporary Secretary. On motion, these gentlemen were elected permanent officers of the convention.

The following resolution, offered by Mr. J. B. Gambrell, was unanimously adopted:

Resolved, That we extend to Copiah county our congratulations and thanks for their magnificent victory, achieved over King Alcohol, on the 26th of June, and that we commend the Copiah plan of thorough organization and increasing work.

Mr. J. H. Gambrell made some excellent remarks while the committee on Resolutions was out.

The committee on Resolutions made the following report, which was unanimously adopted:

We, the friends of the legal and constitutional suppression of the liquor traffic in the State of Mississippi, in State Convention assembled, acknowledge with profound gratitude, the steady, healthful, intelligent growth of Prohibition within our great commonwealth. From a small beginning a few years ago our cause has become a dominant moral sentiment in many counties. The little company has become a mighty army. The cloud no larger than a man's hand has overcast the heavens and rained its blessings largely upon every community. This success emboldens us to greater effort. The achievements of the past are a prophecy of yet grander things in the future. Wherever good prohibitory laws have been adopted, intemperance has been suppressed and the cause of sobriety and good government has been signally advanced. Prohibition does prohibit. Despite the prejudiced and partisan utterances of papers that favor license and the saloons, the history of Prohibition is an unanswerable argument in favor of its efficiency. We only ask that prohibitory laws be administered with equal fidelity and impartiality of other statutes, to secure communities their beneficial protection.

In view of the foregoing we affirm the following:

1st. It is the duty of all good citizens, irrespective of all political parties, religious creeds, race or color, to promote in all possible ways the peace, order and prosperity of all the people.

2nd. We affirm that Prohibition proposes to deal with the liquor traffic and not with the liberty of individuals; that society is forced to protect itself against the evils of the traffic by its prohibition.

3rd. The importation, supply and sale of alcoholic beverage authorized and sustained by the laws of the State are everywhere shown to be the promotion causes of intemperance, resulting in crime and pauperism, ignorance and indolence endangering the public peace, corrupting politics, legislation and administration of laws.

4th. It is the purpose of this organization to restrict the sale of intoxicating liquors within the State of Mississippi to the utmost of our ability by all possible moral and legal means. We therefore recommend all the friends of temperance to seek diligently the promotion of a stronger temperance sentiment in their respective localities, and that our citizens avail themselves of the peculiar provisions of our present prohibitory statutes by refusing to sign their names to whiskey petitions, by diligently circulating counter petitions, and by giving special attention to the sufficiency of all bonds of retail liquor dealers and the faithful administration of our liquor laws.

5th. We approve the passage of the general local option law by the last Legislature which accords the right to the people to decide by vote whether the matchless evil of the age shall be allowed in their midst.

6th. We further declare it to be our conviction that the cause of prohibition should not be entangled with party politics. Without disturbing the party affiliations of any citizen, we ask his support of this great reform, which should be sincerely enthused above the contests for mere place and power. We do affirm, however, that intemperance should not be countenanced in public officials and that no drunkard is worthy of our support.

7. We believe it to be the true policy and duty of the friends of temperance in the State to faithfully maintain the present local option law, and that we demand of the constituted authorities of the State and counties the same diligence, fidelity and impartiality in the enforcement of laws prohibiting or re-

stricting the sale of whiskey, and the punishment of violators of the same as is observed in reference to any other law on our statute books.

8th. That we consider it unwise and unpatriotic to raise a hue and cry over any other prospect of the licensed sale of an article that has filled our land with mourning and prostrated the highest hopes of the country, and that no people have the moral right to license sin to obtain the elements of an education.

The following resolution was offered by Mr. J. B. Gambrell, and adopted: Resolved, That we urge Prohibitionists in all the counties of the State to organize and maintain compact organizations, to secure the enactment and enforcement of such laws as will prohibit or restrict the liquor traffic.

Mr. S. B. Watts, of Lauderdale, offered the following resolution, which was adopted:

Resolved, That as the term of office of the Executive Committee now expires, the chairman appoint, as an Executive Committee, two members from each Congressional District, and five from the State at large, and that 5 of these shall constitute a quorum.

The following resolution was offered by L. P. Brown, of Lauderdale:

Be it Resolved, That we, members of the State Prohibition Convention, appoint next Saturday, July 17th, as a day of fasting and prayer, for the success of our cause in Warren county.

Resolved, That we ask all Christians in the State to do the same.

Dr. C. G. Andrews, of Hinds, offered the following:

Whereas, The county of Hinds is the seat of the State Capital, and

Whereas, The liquor traffic in the city of Jackson is most thoroughly entrenched behind power and money, and

Whereas, The conflict to be decided on August 10th, is being waged by the anti-Prohibitionists with great energy and determination,

Resolved, That we, the members of this convention, do feel the deepest interest in the struggle for Prohibition, begun and going on in Hinds county, and that we will diligently help it forward by our efforts and prayers and our material aid.

By invitation, Mrs. Dr. Ervin, of Lowndes, made some interesting statements of the progress of the work in county.

The following was offered by Dr. E. A. Rowan, of Copiah:

Whereas, The members of this convention have witnessed with pleasure the able and earnest efforts of the W. C. T. U. of the State, in behalf of Prohibition; therefore,

Be it Resolved, That the gratitude of this convention, and the temperance people of the State of Mississippi, is due the Lord for the strength and wisdom given to the W. C. T. U., of the State and their sub-organizations throughout the several counties for the powerful and efficient manner in which they aided the Local Option campaigns in the various counties, and their general good influence in behalf of morals and religion;

Be it also Resolved, That we pledge the W. C. T. U. our support in all possible ways in the future, and bid them God speed in this noble work.

The following telegram from G. G. Pegram, of Vicksburg, was read by the Chairman:

VICKSBURG, Miss., July 14, 1886.
To Hon. Warren Cowan,
Delegate Prohibition Convention.

Encouraging reports from every point have cheering hopes of success. Want able speakers white and colored, Thursday and Friday. Also, money to aid in the great victory for our Warren.

Answer.
G. G. Pegram.

The following gentlemen were, by the Chairman, appointed as the Executive Committee:

District No. 1—W. Johnson, Booneville, and D. A. Williams, Columbus.

District No. 2—J. W. C. Vaiden, Holly Springs, and L. T. Fitzhugh, Oxford.

District No. 3—S. A. Cowan, Vicksburg, and W. A. Anderson, Duncanville, and D. A. J. Newell, Grenada, and M. McClure, Vaiden.

District No. 4—W. C. Black, Meridian, and E. F. Noel, Lexington.

District No. 5—H. C. Vaughn, Moss Point, and J. E. Gibbs, Natchez.

District No. 6—J. B. T. Hobbs, Brookhaven, and J. J. Spelman, Jackson.

On motion, the Chairman, Judge Cowan, was added.

At large, C. B. Galloway, Brookhaven; W. L. Nugent, Jackson; W. A. Henry, Yazoo City; J. B. Gambrell, Jackson, C. L. Harris, Jackson.

The following resolution was offered by Mr. J. B. Gambrell, and unanimously adopted by the convention:

Resolved, That this convention look with profound interest upon the heroic struggle now going on in Warren county and that we send to the noble men and women now struggling there for the right, our hearty good cheer with such material aid as we are able to give.

Convention adjourned at 2:15 p. m., to meet again at 4 p. m.

Pursuant to adjournment, the convention met at 4 p. m.

Rev. Dr. Andrews, of Jackson, led in prayer.

The Executive Committee was authorized to issue an address to the people embodying the sentiments contained in the following report of the special committee:

Whereas, Ignorance and intemperance are allied and kindred evils and are of all sources, the most prolific of distress, crime and poverty; and

Whereas, Prohibitionists, as an organization and as individuals, are the warm friends and popular supporters of popular educators and the free schools, knowing that the advocates of the liquor traffic rely chiefly, if not wholly, upon the ignorance and credulity of those they utilize as dupes and tools; and

Whereas, The ordinary tax on the amount paid in one year alone for liquor which amount, upon the closing of the saloons, would be largely invested otherwise, would be profitably more than the money received from liquor licenses, and, in addition to this, the judiciary

expenses occasioned by violations of law caused by the liquor traffic, takes much money from the public treasury which money is brought in, therefore be resolved.

That we heartily pledge ourselves to the support and maintenance of the free schools and declare ourselves unalterably opposed to any diminution of its facilities and will earnestly aid every effort to increase the usefulness and efficiency of the free school system; and be it resolved.

That we endeavor to induce the school officials to establish a rule, and the next Legislature to enact a law, requiring instruction in Physiology and Hygiene, which, in the several divisions of that subject, shall give special prominence to the effects of alcoholic drinks, stimulants and narcotics upon the human system, and that it be made a regular study for all pupils in all public schools of our State.

E. F. NOEL, Chairman
C. B. GALLOWAY, Secretary

The following resolutions were also adopted:

Resolved, That in the opinion of this convention, the defeat of the prohibition ticket in any county is no reasonable ground for discouragement, for agitation as down everywhere in the movement, as good in reaching the end in view, and arms publication have nothing to lose in the canvass, but an opportunity to gain everything, resolved further.

That we avail ourselves of all the benefits of the Local Option law recently enacted by the Legislature and that we continue to use all legal means to drive from every county the liquor traffic.

E. B. MILLER,
R. G. LATTING,
J. C. GARRETT.

Resolved, That it is the opinion of this convention that if the way be clear, the Executive Committee should employ four or five suitable colored men to canvass those counties which have a preponderating colored vote in order that the people may be rightly instructed as to the Prohibition movement.

Whereas, The cause of Prohibition entails considerable expense upon the delegates in attending this convention, and

Whereas, The several railroads of our State have shown a spirit of liberality by granting us reduced rates; therefore,

Resolved, That we accept these reduced rates with thanks; that we remember such favors with gratitude, and that we recognize the railroad officials as our real and substantial friends.

JOHN W. JOHNSON.

Whereas, Hon. Fred Douglass has written to Judge R. J. Alcorn endorsing the principles of prohibition, as now at issue in this State; therefore be it

Resolved, That we recognize the true idea of this letter, and we appreciate the truths uttered by this national colored leader.

Rev. C. L. HARRIS.

The following resolution was unanimously adopted:

Resolved, That we extend our warmest thanks to Judge Cowan and to Professor Ensley for the efficient manner in which they have served the convention in their capacities as President and Secretary.

On motion, the proceedings were turned over to the SWORD and SHIELD and other city papers for publication.

The convention adjourned at 6 p. m. J. H. ENSLEY, WARREN COWAN, Secretary.

Belief is immediate, and a sure cure. Piso's remedy for Catarrh.

INDIGESTION

To strengthen the stomach, create an appetite, and remove the horrible depression and despondency which result from indigestion, there is nothing so effective as Ayer's Pills. These Pills contain no calomel or other poisonous drug, act directly on the digestive and assimilative organs, and restore health and strength to the entire system. T. P. Bonner, Chester, Pa., writes: "I have used Ayer's Pills for the past 30 years, and am satisfied I should not have been alive to-day, if it had not been for them. They

Cured

me of Dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."

L. N. Smith, Utica, N. Y., writes: "I have used Ayer's Pills for liver troubles and indigestion, a good many years, and have always found them prompt and efficient in their action." Richard Norris, Lynn, Mass., writes: "After much suffering, I have been cured of Dyspepsia and liver troubles."

By Using

Ayer's Pills. They have done me more good than any other medicine I have ever taken." John Burdett, Troy, Iowa, writes: "For nearly twenty years my life was rendered miserable by the horrid Dyspepsia. Medical treatment afforded me only temporary relief, and I became reduced in flesh, and very much debilitated. A friend of mine, who had been similarly afflicted, advised me to try Ayer's Pills. I did so, and with the happiest results. My food soon ceased to distress me, my appetite returned, and I became as strong and well as ever."

Ayer's Pills,

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
For sale by all Druggists.

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E. F. NUNN, Pres. R. Trustees,
Shuqualak Miss. [154m]

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THOUGH YOU COUGH
Till Your Heart Aches

When the "LIFE RESTORING" East India Remedy is at hand, one bottle will satisfy the most skeptical that Dr. H. J. JAMES' Preparation of Indian Hemp will positively cure Consumption, Bronchitis, Asthma, Nervous Debility, and Neural Catarrh. It is an Imported remedy. Try it, prove it for yourself.

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HANNAH M. CLELL, Near Woodbury, N. J.
"As your medicine cured me of Consumption, some three years ago, I want him to try them. I cured my little son, who was taking the first three bottles." J. V. HULL, Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with Bronchitis nearly twenty years, and tried most all kinds of medicine, and says the 'Cannabis Indica' is the only thing that gives her relief." JANE A. ASHBOOK, Louisville, Ballard Co., Ky.

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"It has cured Mrs. Rebout of General Debility of the whole system, of two or three years' standing, and she is trying it with success." HERBERT & LESLIE, Simpson's Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' Cannabis Indica, and if they fail you, send to us direct. Send 25 cents for three bottles for \$2.50. Pills and Ointment, \$1.95 each. CRADDOCK & CO., Proprietors, 1028 Race Street, Philadelphia, Pa.

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WANTED—LADY Active and intelligent, to sell old farm. References required. Permanent position and good salary. HAY & BROS., 14 Barclay St., N. Y.

DON'T FORGET

That Whiting is now offering an elegant line of Spring and Summer goods at figures that cannot fail to attract attention. It has always been our effort to keep our prices on the bottom, but this season our goods are marked wonderfully cheap. The result of close buying and being content with small profits.

WE WILL SELL

Ladies' heel and toe slippers... \$ 75
newstyle... 1 00
Ladies' fine heel and toe slippers... 1 50
finest grade... 1 50
Ladies' kid Newport ties, very fine kid... 2
Ladies' fine kid button shoes... 1 50 to 4 50
Mundell's Solar-tips, nothing better made for children, misses and boys school wear... 1 00
children's sizes... 1 50
misses and boys sizes... 1 00
Gent's canvass bails... 1 00
Gent's fine gaiters, Button and bails... 1 50 to 6 00

PARASOLS.

There never has been a prettier, more stylish or cheaper line of these goods brought to this city. We bought direct from manufacturers, known to the whole world for the style, elegance and finish of their goods.

"The Mauresque"

Is black satin, lace trimmed, changeable linings and latest shape canopy top. Price, \$5.

Black and colored satins, canopy top, lace trimmed... 2 50 to 3 50
Plain black and colored... 1 00 to 2 00
All silk, black... 1 50 to 2 50
Lower grades from 35c to 50c.

All linen huck towels, 50 cents. Our own 25 cent towel is worth nearly twice the money and hasn't an equal on earth for quality and price.

Landon and piques, 5 cts.
Check nainsooks, 5, 8, and 10 cts.
Heavy brown domestic, 4, 5, and 6 cts.

Bleached domestic, 5, 6, and 8 cts.
A good straw hat for 50c.

Cape May Flats - 15c. These figures are only a hint at our uniform low prices. Come and look through our stock and we will tell you the rest. We offer no *low* under the name of "Great Bargains," but propose to deal fairly and honestly with our trade, and sell our entire stock at the lowest possible figures.

W. A. WHITING

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DRESS SHIELDS Seamless, elastic, reliably waterproof, absorbent, soft as kid, odorless, easily fitted to the dress, do not wrinkle, fade or rip, and can be washed. Price, No. 2, per mail, 25c.

STOCKING SUPPORTERS with band and loop on each side, adjusting itself to every movement of the wearer, are easily attached and warranted not to tear the stocking. Other supporters, by drawing from one point cause pain in the hips, sides and back. Valuable for relief of all ages. Made in four sizes. Price, per mail, 50c.

DIAPERS Water-proof, warm, soft, easily washed, an absorbent, covered on both sides with stockinet and having a waistband and gathering string, adjust themselves to the size and motion of the body. Made in four sizes. Price, per mail, 25c.

BUSTLE Folds sitting or lying down, or leaning back against chair or sofa, and remains in proper position upon rising. Can be altered by an adjustable cord, to suit the style and size of waist. It is light, easy to wear, never comes out of order, and is of the correct Parisian shape. Price, per mail, 50c.

SKELTON SKIRT BAND Invaluable for stout or short-waisted ladies; enabling them to wear below the hips all pleated, gathered, yoked and full skirts. For measurements, pass the tape-line straight around body as low as possible when seated. Price, per mail, \$1.00.

These goods are all patented, and will give entire satisfaction or money refunded. For sale by all Leading Dry Goods Houses.

HOME CIRCLE.

Conducted By Mrs. M. T. Campbell.

POETRY.

THE LAST YEAR.

Tender lights on sky and sea;
Milkwhite blossoms on the tree;
Lull of storms and tempest break;
Faint bloom on a wan young cheek
"Spring, the blessed Spring is nigh!"
Said my darling, wistfully.

Violets' breath and primrose rays;
Sunshine threading leafy ways;
Gentle steps, that, weak and slow,
Through the woodland pathway go.
"It were sad in Spring to die!"
Said my darling, wistfully.

Glorious Summer, crowned with
flowers;
Dreamy days of golden hours;
Sunset-crimsoned hills afar;
Dewy eve and silver star.

"Strength may come, by and by"
Said my darling, patiently.
Growing fruits and ripening grain;
Languid days and nights of pain;
Fields so golden, earth so glad,
And a young life doomed! "Tis sad
Through the bright days here to lie,
Said my darling, wearily.

Sighing winds and falling leaves;
Yearning love, that vainly grieves;
Patient eyes, with farewell gaze,
Greeting the wan autumn days.
"Happy world, fair world good bye,
Said my darling, tenderly.

Waiving storms and weeping skies;
Soft wings spread for Paradise;
Solemn whispering accents thrilled
With the awe of Hope fulfilled.
"Life! O blissful life on high!"
Breathed my darling, raptuously.

Wreathing snow-drifts far and wide,
Mantling o'er the lone hillside,
Purer than that stainless veil—
Like a folded lily pale,
While the moaning blast goes by,
Sleeps my darling peacefully.

EDITORIAL.

MOTHERS' QUIET HOUR.

It is perhaps quite impossible for one who has not had a similar experience to appreciate a tired mother's intense longing for just one little hour of quiet, out of the twenty-four, one brief season spent apart from the busy activities of life, a short respite from care when she might just for a little space, lay down the worryment, the vexation, the responsibility of her position and take a brief breathing spell. Just how difficult it is for the average mother to command her time even to the setting apart of one particular portion of each day for mind and soul rest only those who have tried it can testify.

So many real wants are to be met, so many necessities of members of the family claim a right to "mother's service" that perhaps she would give up the quiet hour as a thing impossible to attain, but for the urgent need within her breast that clamors for a hearing and will not be relegated to silence. "The last to go to bed is mother," said a youth. "I often wonder what can induce her to sit up after we have all retired when there's no work to do." How could he understand her, he had no longing for the restful sense that "the day's work is done" its responsibility ended and so the overstrung nerves might slowly and gently relax their tension and the worn spirit have time to stay itself upon the immutable promises of God which are our exceeding great and precious soul rests on life's rugged highway. Many a woman has grown old and careworn before her time, for lack of this little daily respite from her load of care.

It is a difficult task for a loving self-sacrificing mother to teach her children that any portion of her time is sacredly set apart from their intrusion or exaction; but it is well to do it. We do not refer to the hour for prayer which every mother needs but a time for rest and reflection. One mother made a habit of going to a room where she could be alone (in every family mother's room is common property) just at twilight and her children gradually learned to be glad to have her leave them at that particular hour "for" said they,

"mother's face always looks brighter and sweeter just after her quiet hour than at any other time." There gradually came over them the habit of a short period of meditation just when "the day is done and darkness falls from the wing of night" and some how they were more careful of their words and acts through the day because, as one member of the family expressed it, "all the bad deeds leave stings that ruin our quiet hour." It was not wonderful that the habit clung to the children after they were out "in the world's broad field of battle" and were set over other homes. After awhile at the time of her long observed quiet hour that mother closed her eyes to all that can weary and annoy went to the abode of unending peace.

YOUNG HOPEFULS.

Two Mothers.

A woman walking the street alone
Saw at a casement glint the gown
Of a mother, meek, whose little son
Had died with his child-joys just begun,
And it smote to her heart, for well she knew
What mother-love with a life may do;
And she said, "Poor soul! how sad
That she should lose the child in his grace and
glee!"
For she thought of her boy that lived
to-day,
Though man grown now and far away—
But the woman there in the window-seat
Looked with a smile, not sad, but
sweet,
And touched with pity, to the place
Where she had marked the other's
face
And she said, "Poor soul! her child is
lost,
For now he is only a man sin-tossed!"
But the boy I watched in his bright
young day,
He bides in my heart a child for aye.
—Good Housekeeping.

If the Young Hopefuls scattered about over the State could have a peep at Jackson now they'd see some nice, sturdy, brave looking boys wearing blue ribbons. They are our Prohibition boys, our Band of Hope. They'll be voters some day if they keep on living, and starting out on the right side we may predict that the coming voters, these same blue-ribbon boys will be true men. Alas, some little boys are wearing the whiskey badge through the influence of their parents, that is a sight that "angels might weep over if they know aught of tears." Some day these parents may reap in tears and blood, and bitter anguish the fruit of the seed they are sowing in their children's hearts. While you Young Hopefuls return thanks to God for giving you Christian parents don't forget to pray for those poor children who have Godless fathers and mothers.

Here is a pleasant little letter from a friend that we've felt a special interest in all her little life. It is quite a surprise to us to get such a nice letter from "baby Rhoda," but in the years that have swept by since she left Clinton she has been growing and learning. Here is her letter and we can tell from it in what direction her mother's influence is:

TOPISAW, MISS.

DEAR LITTLE COUSINS,

Wanting to join the Band of Young Hopefuls, I will write a few lines. I am a little girl not quite nine. We have a nice Sabbath-school. We are studying in the Old Testament, about the captivity of Judah their bondage and return to Jerusalem. Our annual meeting closed last week, five joined. I have no missionary hen, but mamma divides her Sunday eggs with me. I will close for this time, so little cousins good-bye.

RHODA McKELVIN.

Sister Turner who is one of our Mississippi-Bottom Baptists sends us some cheering words from her section. Her little Sabbath-school, saved from eternal death. It made

scholars send a letter for the Young Hopefuls' column. We bid them a glad welcome to the Y. H. ranks. May the little Sunday-school in which Sister Turner labors prove as the handful of corn on the mountain.

DEAR SISTER GAMBRELL.

We all want to write to you, to tell you we have a Sabbath-school. To-day is the first time we had books. We have the Infant Catechism of Kind Words.

We would be glad to have you come to our Sunday-school some times, for we think it so nice. Mr. Lumbley preaches every 14th Sabbath evening, we love to hear him preach and sing.

We want to organize a missionary society next Sabbath evening to make money to help pay our preacher. We know we would love you, Mrs. G., because you put few years after this I went on as little children's letters in the paper and say good things to them. Good-bye for this time.

MARTIE MARTIN, MARTIE MARTIN,
HENRY HALL, BETTIE MARTIN,
MAC MARTIN, ADDIE SELF,
JAKE SELF, ROSA SELF,
Martin School House near Shep-
ardtown, July 14th, '86.

FOOTPRINTS.

BY S. WHITE.

Mrs. Gray—My dear young friends for some time we have been studying the Footprints of our divine Lord. I have assisted in this with a sincere desire to interest all young readers of the Record in the blessed work of finding those footprints, of becoming more like Jesus. I do hope that those studies have not been without some benefit to some of the Lambs of the God Shepherd's flock. And as I know that young people are fond of hearing stories, I have an old friend who is very fond of the little ones I will introduce him to you he will tell you some things from the story of his life, trusting it may lead you to a better life than his has had and to secure that hope that is now the anchor of his soul, but here he is so I will just introduce him to you as Uncle.

Uncle—My dear little nephews and nieces (for I want to claim you all so I will do as the beloved John did and call you dear children). I am very happy to be introduced to you, for I assure you it is always a great pleasure to look into the faces of such a company of young people, for this has been my greatest joy through the many years of my pilgrimage, in all of our lives there are many things which are full of interest to us individually, but of which the world knows or cares nothing, but which are all recorded in the books which we are daily writing, for however little we may think about it we, every one of us, are daily writing a history of life, I think if we could always keep this fact before our minds how much more careful we would be than we are of how we lived, but Mrs. Gray told you that I would tell you something from the story of my own life. I will do so to try to prove to you the truth of the wonderful theme you have been studying, viz. Love of God manifested in the great Love of our Divine Lord and Master Jesus. In doing so I will have to confess to many wanderings, to many sins and although the remembrance of them brings a sorrow to my heart still I can rejoice there is a great deliverer "mighty to save." I must go back to a time many years before any of you were born (for I am an old man now) it was when I was a little boy about twelve years old, the place a little church. A good faithful servant of Christ preaching this theme, "Christ crucified to save men," I cannot remember the words of his sermon, but I do well remember his deep earnestness in urging his hearers to accept of this great salvation, he drew a wonderful picture of that grand spectacle, "The God-man dying upon the cross so that men might be saved from eternal death. It made

an impression upon my heart that can never be effaced. I remember even now how my breast heaved and my eyes filled and how I felt as if that dying Savior had spoken to me and said "I suffer this for thee, give me thine heart." I did not say a word to any one about what I felt and if any one had spoken to me then about it I could not have told them anything. I don't know, but that I should have felt frightened if they had done so, but now in looking back more than half a century I cannot but help thinking that that sermon in that quiet church colored my whole life, (and just here let me urge upon you my dear children to be careful how you hear the preaching of God's word, remembering it is a savor of life unto life to those who accept Christ, but a savor of death unto death to those who reject him.) Well for a love you, Mrs. G., because you put many have done sometimes, trying as I thought to be a Christian, but often found myself doing things that a Christian should not, then came sorrow and a sense of loneliness. I many a time found out that the heart is deceitful above all things, but God's agent was ever present (that is conscience) and it was unsparing with the rod, then would I come to that loving Savior whom I had grieved and I have found him ready to forgive, then I found a delight in being alone with him, but I soon found that I wanted the love and fellowship of God's people, so I embraced every opportunity I could get of meeting with them in the services of God's house, I wanted to be numbered with them in the visible church, I joined the church, was very happy in such communion and although I had some trials, I thought I was going along very nicely in the Christian life, but I was nearing the enebant ed ground, and there was danger ahead.

TEMPERANCE.

We are now in the midst of an exciting contest "for whisky" or "against whisky." It is hard to exercise Christian charity toward the advocates of the matchless evil, hard to possess our souls in patience while they make void the law of God, but we can flee to the Christian's strong-hold and pray Almighty God to turn their hearts whither soever he will.

If it shall seem to anyone of our readers that we are giving undue prominence to Temperance we crave their forbearance and would respectfully remind them that Hinds is a very important county, not only to its inhabitants, but to the whole State, and the all-absorbing question with us is to help to close up the saloons.

Our recent Grand jury found true bills against the saloon-keepers of Jackson for selling to miners, selling on Sunday, etc. Men and women of Hinds county, ay, of all Mississippi, ask yourselves the question, "What if those miners had been our boys." The Christian men and women of Jackson appeal to the Christian men and women of the country to help them in this struggle for the peace of our homes and the purity of our boys.

One of Jackson's Whiskeyites tied a blue ribbon on his dog. All right, dogs are wiser than some men; they neither drink whisky, howl its praises nor curse preachers and Christian women.

A good Methodist brother on being twitted by a whisky man about the blue ribbon on animals, replied "yes, we'll take all the 'clean beasts' into the ark."

The Lord is able to deliver even JACKSON from the whisky curse. Our hope is in him. We will lay our case before him. How precious the assurance that God is the refuge of his saints.

Some good men have not "taken

sides" in this contest hitherto, because they have not investigated it and are not informed as to the usurpation of power by the rummies. We commend to the careful consideration the following utterances from men who know whereof they speak: "The liquor traffic seizes the machinery, the engine of legislation, and by it creates a moral phenomenon of perpetual motion which nature is to physics; for it licenses and empowers itself to beget in endless rounds, the wrongs, vices and crimes, which society is organized to prevent. And worst of all for our country, it encoils parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism."—Judge Noah Davis.

The greatest antagonist to the temperance cause in this country to-day is the political power that rum has acquired. Where are our primaries held? Over rum-shops. What is the most potent influence in political caucuses? Rum. What influence sways most votes? Rum. Who are the chief lords of many of the cities of our Union? Rum sellers. They are subtle, they are united, they have a definite aim; and it things go on as they have for the few years past in this country, we shall before long be governed through our State Legislatures and Federal Congresses by rum-sellers. They are fast advancing to national supremacy, and if our temperate, virtuous, incorrupt citizens do not arise in their might, and make a clean sweep of these men, this republic will cease, and we will be ruled by an oligarchy of rum-sellers. —Rev. H. M. Scudder.

The politics of the country is corrupted and degraded by the influence of the dram-shop. Depraved idlers meet day after day and the saloon becomes a political clubhouse. "Liquor Dealer's Associations" dot the land, all politically bent on securing privileges for their business. It has been estimated that every saloon controls an average of ten votes. Whatever the number may be, it is immense in the aggregate, and constitute the "Preterian Guard" of our time ready to sell the government to the highest bidder. —National Prohibition Committee.

COMMUNICATION.

Written for the Record.

EDITH'S DECISION.

BY BESSIE LACKEY.

"Papa I had rather not attend the picnic today, won't you excuse me?" asked little Edith Hampton as she wound her arms around her father's neck and gave him the usual morning kiss.

Dr. Hampton was a prominent practicing physician in the flourishing little city of Denton. His magnificent home and general surroundings pronounced him a man of wealth. Naturally kind and generous, he perhaps gave way too often to the "notions" of his two children, of whom he was justly proud. These were William and Edith; the former a promising boy of sixteen and the latter just entering her tenth year.

Edith's natural grace and beauty, together with an unusually bright mind, an amiable disposition, made her attractive wherever she went. Neither means of wealth nor opportunity were withheld by doting parents to prevent her becoming a star of the first magnitude.

They were especially proud of her dancing, for all considered her by far the most graceful dancer in Denton.

"Not go to the picnic! Why, is my baby sick?" enquired the Doctor with some consternation, drawing her to his knee.

"No, sir, I am not at all unwell, but I do not wish to go. Please let me remain with Midge."

She turned a wistful face up to her father's as she made the earnest request.

"Why, dear, I can't think of

such a thing! They tell me my little girl is to be queen of the occasion, and without doubt carry off the blue ribbon for dancing, and yet she does not wish to go!"

He turned an inquiring look on Edith's blushing face, but saw only buried her curly head on his bosom and pleaded.

"Please, don't make me go."

It was a fourth of July. They were to have recitations, music and a charade, in which the king and queen took active parts. These were to be followed by the banquet and in the afternoon dancing would be in order. The day had been anticipated by old and young as the gala day of the season.

No wonder the Doctor contemplated his little daughter with some concern as he thought of her request, and taking her face between his hand he looked full in her honest face and asked:

"What does all this mean?"

"Papa, you will call me silly, mamma does, and says I am foolish to act this way, but I don't wish to attend the picnic because I will have to dance."

"And why can you not dance?" he asked in an affected serious tone.

"I-I because I think 'tis wrong! There now, you know, please don't make me go."

"Who has been teaching my little girl that it is wrong to dance?" he asked without noticing her request.

"I think it is," she answered evasively.

"No one else?" he demanded, seeing she hesitated.

"Yes, sir, my Sunday-school teacher says dancing is very wrong."

"Edith, who do you think is best capable of judging for you, your parents or some one else," he asked in a stern voice.

"Oh, papa, don't speak that way, and she burst into tears."

He said nothing, but carried her to her mother and ordered her dressed for the day's exercises.

It was no time for her to protest, so she calmed herself and was soon elegantly attired in white lace, in which were knotted with the white satin bows, lovely grand duke jessamines. Neither taste nor elegance was withheld from that childish toilet.

As she stepped out to enter the carriage her father was in waiting, and as his eyes fell upon the lovely form of his little daughter he was strangely struck with her purity, and involuntarily murmured:

"Can she be wrong in her views."

Tenderly he lifted her in and impressing a kiss on her fair brow, said he would be along directly.

They reached the valley, as the beautiful shady grove was called, and were soon lost in the merry bustling throng.

With pride did Mrs. Hampton observe the admiring eyes turned upon her daughter and felt she would soon forget her "silly scruple." She noticed, however, an unusual nervousness in her manner, and a peculiar light in the great brown eyes, and was not a little disturbed when after a short while she missed her from the merry groups.

Crowd after crowd she passed but no Edith was found.

"Roscoe, I wish you would find Edith," she petulently exclaimed to Judge Eaton's handsome son, a boy of the age and size of her own.

"Yes, ma'am," returned he in cheery tones. His heart was overflowing with happiness, for he was the chosen king. He bounded away with a light step, and soon met her brother Will.

"I saw her going towards the fish pond a short while ago," he replied to Roscoe's inquiry in regard to his "queen." "May be she's pitched in; no telling, she's in such a way this morning," carelessly continued the brother as he joined his companion in the search.

(Concluded next week)

Aberdeen

Apostolic Plan."

The University and Baptists.

DIED.

early womanhood 'till the time of her

until some twenty-four hours before death. Then became unconscious to the

Rail-Road Time-Table.

Blood

Purifier

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